

THE MANIFESTO

APRIL, 1896.

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As state after state comes into line in the matter of abolishing, by legislation, the apparently useless form of "three days of grace" the question has been raised in many a mind as to the origin and supposed meaning of a custom which is now dying out in the march of social progress. The Editor of THE SUNDAY SCHOOL TIMES takes up this subject editorially, in his issue of February 15, and shows that the custom dates back not only to early English days, but to the very infancy of the world, and the time of primeval man.

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In none of his papers upon "This Country of Ours" has ex-President Harrison delivered himself with such vehemence and emphasis as he has in the one in the March *Ladies' Home Journal*. "The President's Duties." Besides commending one of Mr. Cleveland's acts, and censuring Ambassadors for making political speeches, he talks of Presidential appointments in a most feeling and an almost pathetic way. Upon the latter theme, in giving endorsement to Civil Service Reform, he says: "In spite of all the difficulties that beset the question of removals and appointments it must be conceded that much progress in the direction of a betterment of the service has been made. The Civil Service Rules have removed a large number of minor offices in the departments at Washington, and in the postal and other services, from the scramble of politics, and have given the President, the Cabinet officers and the Members of Congress great relief; but it still remains true that in the power of appointment to office the President finds the most exacting, unrelenting and distracting of his duties. In the nature of things he begins to make enemies from the start, and has no way of escape—it is fate; and to a sensitive man involves much distress of mind. His only support is in the good opinion of those who chiefly care that the public business shall be well done, and are not disturbed by the consideration whether this man or that man is doing it; but he hears very

little directly from this class. No President can conduct a successful administration without the support of Congress, and this matter of appointments, do what he will, often weakens that support. It is for him always a sort of compromise between his ideal and the best attainable thing."

THE great "Lee of Virginia" series, in FRANK LESLIE'S POPULAR MONTHLY, is continued in the March number with a picturesque and superbly illustrated paper devoted to Major General Henry Lee, of Revolutionary fame. This is "the dashing dragoon and orator, the chosen of Patrick Henry and the beloved of Washington, classic scholar and impassioned patriot, brilliant scion of a long-distinguished race, Governor of his native State, and perfect type of the Virginia gentleman, rearing his sons in religion, morality and learning, scintillating above all that they should be taught to ride, shoot and tell the truth—General Henry Lee, the 'Light Horse Harry' of his soldier contemporaries, and the father of General Robert E. Lee." Other illustrated articles in the March *Frank Leslie's* are: "The New South," by the Hon. John Y. Foster; "In Old Virginia," by Kate Mason Rowland; "A Winter in Lombardy," by Lena L. Pepper; "Woman's Work and Ministration," by Alvin S. Southworth; "The Memory of Robert Burns," by Margaret E. Leicester Addis; "Society Plays Golf," by Diana Crossways; and "A Winter Vagary," by William Potts, of "Underledge." Among the contributors of fiction and poetry are Anna Katharine Green, Cleveland Moffett, Frances Swann Williams, Charles Edwards, Henry Tyrrell and Georgia Roberts.

THE first of a series of articles on "The Young People of the White House," by Joanne R. Nicholls, is given, with numerous illustrations, in the March number of FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. This number has many other good things that will delight its youthful readers, among them a short boating story by James Otis; a very pretty cat-show story by Rosalie M. Jonas; a thrilling account of "A Wild Whirl Down the Loops," by J. Macdonald Oxley; the second paper of Frank Lee Farnell's interesting series on "The Favorite Story-writers for Young People," in which are portraits of Horatio Alger, Jr., James Otis and Sophie Swett; an article on "Dainty Work for Girls," by Lila Graham Alliger; a bright little story by Helen Corinne Bergen; the conclusion of the two serials by Edward S. Ellis and Jeannette H. Walworth; some illustrated poems; two new games; a chat on juvenile literature by the editor; and a number of prize puzzles.

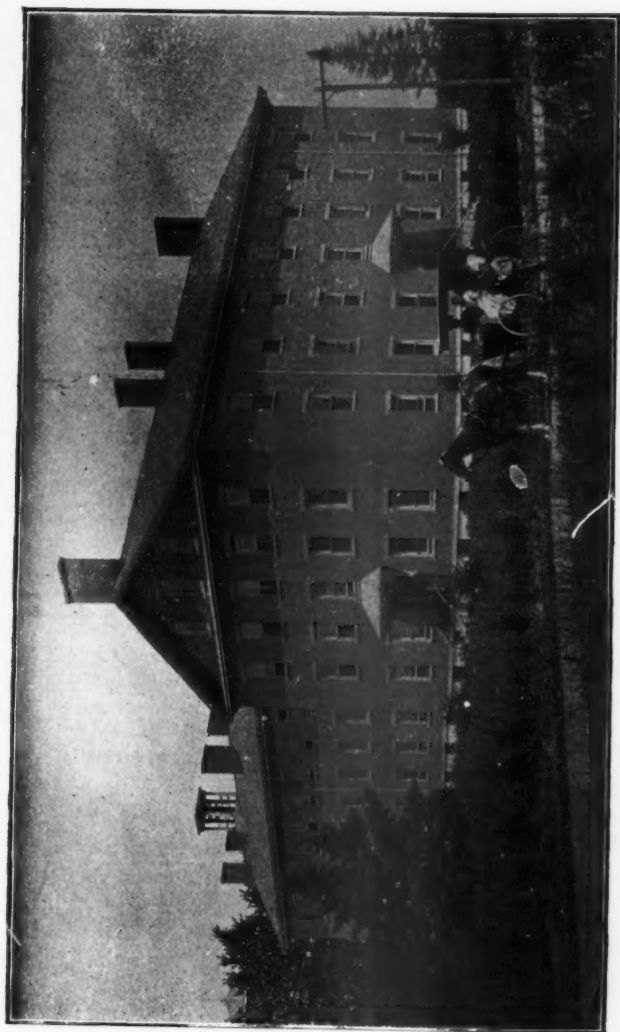
WORD AND WORKS for March opens with an illustrated chapter on the Sun, Moon and Planets. A great many persons are especially interested in the Moon, and are anxious to visit it while in the body, and may be to take up their abode with their friends in the Moon, after their journey has closed on the earth. The Rev. Irl. Hicks, in the March number of WORD AND WORKS, will with pleasure accom-

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

APRIL, 1896.

No. 4.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 3.

Mentor.—You have felt the blessing of peace and experienced the reward of obedience. Your soul has been warmed by the tranquilizing influence of conscious rectitude according to the degree of spiritual light which has illuminated your understanding, but you have more to do. You have never thought to acknowledge God as the author of your felicity, or prayed to Him for a continuation of his blessing. You have done well for a beginning, but those who find access to the door of heaven, must knock, and if they would have the blessing must ask for it. Without prayer and a living sense of dependence on superior principles, your soul will become lean and barren. The manna you gathered yesterday will not support you to-day.

If you expect to realize eternal happiness, you must prepare your soul for eternal progression.

I listened to these remarks with surprise and answered with reverence,—I have been obedient to your ministrations and believe them to be sent of God. It is true I have not prayed to God because I do not know Him. I have asked of you because you have proved to me that you have a desire for my good.

Mentor.—What you say is true and for that reason I have ventured to instruct you. I am, like yourself, an agent of instruction and subject to being taught. My ability to do good comes from God, and in order to obtain it I am constrained to ask for it and my strength is perfected in obedience and sincere prayer.

I continued to plead,—“I do not know how to pray or for what to ask, seeing all my reasonable wants are amply provided.”

Mentor.—My time of ministering to you is drawing to a close, and I desire that you may do your work and find future needful support and protection from the fullness of a more abundant fountain.

At this announcement I felt distressed; I could not now feel his presence. The requirement seemed reasonable, but I was unprepared for it. I retired to the unfrequented woods and took a seat on a log, and deliberately went into an analysis of my condition.

Deeply sensible of my ignorance of the being whom I was about to address and also aware of my own natural levity of character, doubt and unbelief and want of confidence overcame my previous determination. Being really weak in faith, but honest and sincere, I promised fervently that if in my present undertaking any kind being would give a response to my prayer that I could understand and realize an answer to my supplication, I would obey without regard to consequences. I queried in what manner and for what I should pray but could come upon no form of words. Finally, remembering that Jesus told his disciples, “after this manner, therefore, pray ye. Our Father, who art in heaven,” etc.,—I commenced the Lord’s prayer in the most serious manner of which I was capable, speaking the words slowly and deliberately, intending to say and to do, understandingly.

At this time, I heard a clear, distinct voice saying, “stop! Do you pray for the will of God to be done in earth as it is in heaven?” After a short pause I answered, “I do.”

Mentor.—Are you willing to do it?

Answer.—I am.

Mentor.—Then know that the business you are following is not according to the will of God.

Answer.—What must I do, my family must be supported?

Mentor.—Did you not promise that you would obey the counsel you received, and now you are reasoning about your family, as though God could not provide for you and your family, if you have confidence in Him to trust them to his keeping.

Answer.—Yes, I did so promise and I will perform accordingly, and from this moment myself and my family are delivered over to his care, and as long as I feel as I do now, I will forever do so without regard to consequences.

I felt sure that this was the answer to my prayer, and have never doubted it. I arose and went to my office and told a student to attend to all calls as I should do no more business in that place. He purchased all of my drugs and medicines and took the business, and from that day to the present, I have never practiced my profession. After this unconditional surrender of myself and all I possessed unto God, my peace began to flow again like a

river. I looked to God with a new and pleasing confidence to which I had before been a stranger.

I continued to enjoy the association of my guardian spirit. Every day added to my stock of intelligence in regard to my duties and the prospects of united association and intimate connections of men and women under different modes of operation than those common in the habits and customs of general society, opened before my mind with surprising clearness. I saw the many advantages and was impressed to comprehend and appreciate the blessings which would ultimately flow from well-ordered organizations until my mind would be wholly absorbed in the pleasing reverie.

My sphere of spiritual illumination was very much enlarged after my renunciation of my business profession. I was enabled to see man as he was intended to be when the finishing hand of Providence had taken off his inequalities so that he might become mild and docile. He then looked as another kind of creature. His body became a combination of materialized organs, the delight of which was in the use, and his mind resembled an individualized element of good and formed to find delight in blessing others.

The human family looked to me as if in the good day coming it would fill up the measure of its pilgrimage in learning to gain its ultimate destiny in filling its original character as the children of heaven and as images of God. In this and similar modes of thinking time moved on for weeks and months, in which I had no doubt nor uneasiness in respect to myself or family, although there was not at that time the first sign of rational exertion to provide for our necessities, beyond that which was already obtained.

At this stage of my probationary travel I was strongly impressed to visit a remarkable people who resided about forty miles distant from my home. The impression was intense, but whether coming from my unseen instructor or not I never knew, but felt his entire union with it. My intention was to visit them and learn for myself their true character, and was determined to investigate their principles and practice with close and critical attention.

From the current reports in circulation in regard to the people in question, there seemed no reason to expect much good, and I should maintain my religious opinions with ease. I had no doubt on that subject and expected our labors to terminate in a liberal use of words. However, being fully bent on going and having nothing on hand of importance, I made the journey and arrived at the village a stranger to the people and to their faith. As it was in the evening I found the family engaged in their religious service.

I was generously provided for through the night and had an excellent breakfast in the morning. After the repast was over I was introduced to an aged man with a mild and placid countenance. He received me with easy and marked politeness as one who knew the world and was at home. I informed him of the cause of my visit, that I had called to investigate their

principles and practice as they might deem it advisable to communicate them.

After the introductory preliminaries had been dispensed with and our business before us, but a short time was required to open my eyes to the true state of the case. The aged Brother with a mild, almost child-like gentleness opened more simple truth in the knowledge of substantial good than I had ever heard in my whole life. Suffice it to say that as the importance of his subject increased, his whole being assumed a fire and intelligence I hardly ever saw equalled.

It was in vain that I labored to neutralize his reasoning, and contested step by step the propriety of his premises and the justness of his conclusions. With mildness and the most prompt decision he showed the errors of my sentiments and proved the correctness of his own. I soon found that there was more good sense in listening than by presuming to call in question the beauty and moral excellence of his convincing testimony. After becoming thoroughly acquainted with this important fact I confined myself to asking questions.

When I became completely satisfied and every objection was removed, I addressed my venerable friend in this manner:—My father, you have fully satisfied my mind. I am convinced of the truth of your testimony and am thoroughly convicted that you have kindly opened to my view the true and living way of life eternal. I henceforth subject myself to your counsel and will abide by it. I beg your prayers for my spiritual strength to increase, and I will strive honestly to learn the way of life and abide in it forever.

My aged friend replied,—To love God above all things, and our neighbor as ourself fulfills the whole requirement of both the Law and the Gospel. But we have no way to show our love to God only as we show it to our fellow man, so that finally every gospel requirement would be obeyed when we learned to do to others as we would wish them to do to us. When this important principle of moral truth is gained, all the evils of existence will be supplanted. Wars will cease, fraud and deception will be useless and the human family will dwell together as harmless lambs in their Father's fold. The promises of the prophets will be fulfilled and the long expected day of joy and gladness will spread abroad over the earth.

Have you counted the cost of the move you are making? Are you prepared to encounter the scorn and derision and even hatred of all the world. All of your friends and relatives may consider you insane. They may be disposed to wrong you in your interest and spurn you from their presence. All this you must expect and be prepared to meet, and in meeting it to stand as firm as a mountain. All this you must take into account and consider and assure yourself that you are man enough to face all of this or you had better never attempt it. You may remember this, that although you have the whole world against you, yet you will have all heaven to support you.

I answered him with deep sincerity,—If your testimony is true, and I sol-

emly believe it is, I am prepared to defy the injustice of the world, and I will obey my conscience at all risks.

He smiled approvingly and then remarkt,—Remember you must overcome the world in yourself by the “blood of the Lamb and the word of your testimony.” Remember that the blood of the Lamb is the life of the Lamb. This harmless, peaceful life you must always live, according to the example of Jesus, for he came as an example that we should follow. You are not called in bearing your testimony to “cast your pearls before swine” as this would do no good, but if you can be useful to a fellow creature by being a witness of the Truth do it fearlessly and fully. Let no man alarm nor daunt you in the discharge of this duty. If you are faithful in your life and consistent in your testimony, the God of Heaven will sustain you and will continue to protect you through all time. When you know your duty, clear and full, you must do it.

I received into my soul the last lingering splendor of his setting sun. The rays made a sure entrance, and there is no consideration within the scope of my knowledge that could prompt me to forfeit my claim to his love and blessing by acting contrary to the spirit of this divine precept. At this visit my destiny was fixt. I have never retraced my steps nor faltered in my resolution, although I have met with all I was promist, the blessings of heaven together with the persecution of friends and kindred.

On my returning home I finisht settling my business affairs, cancelled all claims and was gathered into the Lord’s vineyard, where I have resided in peace and quietness and had the satisfaction to see my family gathered to the fold of Zion.

And now, farewell, may the blessing of an indulgent heaven be ever shining on your pathway through time, and may the pleasing smiles of an approving conscience introduce you when the lamp of life is going out, into a spirit world of harmony and peace.

(To be continued.)

WHAT CONSTITUTES CIVILIZATION?

By Hamilton DeGraw.

THE gradations of human society ranging from the savage to the barbaric and upward to the so-called civilized nations, are only comparisons illustrating the truth of the evolution of man from types of life lower than any now existing. That he was created perfect and by violating the laws of that perfect life, he fell from the estate bequeathed to him through no effort of his own is absurd; for if perfection had been attained which is only comparative, retrogression would have been impossible.

Superficially observed, our question may appear absurd, but in the light of the events of the closing decade of the nineteenth century when the struggle

to break away from certain social and religious conditions transmitted from the past is nearing a climax, and the allegorical conflict between the archangel and the dragon is preparing to be enacted in human society on a scale far transcending any ever experienced, the perfect propriety of the question must be admitted.

The inventive genius of man is a powerful auxiliary to assist him in his advancement towards a true civilization if rightly used; ah, there is the rub; but if not a powerful engine used for his own destruction. The art of printing, the development of the latent forces of steam and the electric power, and the many devices by which the intellect has conquered the material world and compelled it to do homage are only a means to an end, and not the final result. To those who are enjoying the political and religious freedom of the present day, who would be willing to go back to the times of the Spanish Inquisition and consider them civilized? When we read in military reports the expression, "civilized warfare" we are led to exclaim "O consistency thou art a jewel" and the propriety of our question becomes more apparent.

That the past has transmitted to us conditions that are fixed and eternal because founded upon truth is admitted. That the so-called civilizations of to-day have attained to that development where they can claim a monopoly of the truth over the older, we deny. The one-sided development that has been going on for ages has had the tendency to make human character angular; but thanks to the more civilized methods in vogue the discordant tones are becoming less. We boast of our "modern civilization." Hear what Emerson says,—“Beware when the great God lets loose a thinker on this planet.” Then all things are at a risk. There is not a piece of science but its flank may be turned to-morrow; there is not any literary reparation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the names and morals of mankind are all at the mercy of a new generalization.

The artificial gradations of human society are transmitted from the past, when physical force was the dominant factor that produced the apparent superiority over the weaker, the stronger asserting the right to rule. The term artificial is used in contradistinction of the normal faculties, the development in different individuals being widely divergent. As the intellectual and moral faculties became more developed, wealth which many times is accumulated through brute force or the ability to outwit his neighbor became the cause that produced class distinction, with the different developments of the intellectual powers, which it is the destiny of a true civilization to remove by eliminating the conditions that make it possible for these artificial barriers to exist. The question will be asked how will we proceed to remove those conditions that have existed so long that the very fiber of human life is permeated with them? By efforts being made to educate the lower types

and elevate them to the standard of the highest. This is not a utopian dream, but a condition of life that is capable of, and will be realized to a greater extent as the race advances toward a true civilization.

The instinct of the race that caused it to care for its own exclusively, was probably necessary in the lower phases of development. In that primitive state of society the social faculties had not manifested themselves, but when the social instincts began to develop and take their proper place as one of normal faculties, showing to man that he can not live for himself alone; that his individual interests are so closely associated with those of his fellows that if one suffers the whole body feels the pain. Such examples as the reign of terror in France should be evidence enough to prove that however high the intellectual and material culture may be, that it is not civilization; and the enormous fortunes that have been accumulated in a short time in America, giving a power to the aristocracy of wealth that is causing combinations antagonistic to them; which is the logical result as the law of self-preservation must be used to protect society against itself but contrary to the highest feelings of a civilized life.

While we have exercised adverse criticism in replying to claims made by those who hold that civilization consists merely in the subjugation and development of the material forces, we will now show on what lines an advancement is being made toward that much desired goal. The settlement of the question regarding the right of one human being to make a chattel of another, on the basis of the divine right of all regardless of race or color, to life liberty and the pursuit of happiness which the nations of the earth claiming the most advanced culture have succeeded in doing, removing a barrier that prevented their onward march to a still higher unfoldment; has given evidence that though at times temporarily retarded, they are moving along on the lines that will eventually evolve a true civilization. The humanitarian principle, or the duty that devolves upon human society to minister to and properly care for those whom nature has not endowed with faculties enabling them to stand as equals with their fellow beings, or accident has deprived of those powers, is organizing methods that go far to show that under the coarse exterior there is a fountain fed from the eternal springs, that proves the divine unity of humanity.

Every hospital or asylum built and endowed where the wayfarer or traveler on life's journey can find relief, is a beacon light illuminating the pathway which we are traveling, toward that condition where the Divine commandment "to love the Lord thy God with all thy heart and soul and thy neighbor as thyself," is practically demonstrated in human life. This is Civilization.

Shakers, N. Y.

PRAY for patience; every day will bring something to call for its exercise.

ELDER JOHN B. VANCE.

By Henry C. Blinn.

THE sudden death of Elder John Bell Vance, of Alfred, Me., has reached us at an unexpected moment. For many years he has been actively engaged in the financial and spiritual duties of the Societies of Alfred and Gloucester. He held the office of a Trustee of the Community, and was also a member of the order of Ministry, and through these several responsible duties was known both to the Shakers and to those with whom he held his business relations as an upright and honorable man. While the friends in his religious home lose a very dear and beloved brother, the town of Alfred also loses an honest and honorable citizen.

His death occurred on the 13th of March, at his own home, surrounded by his nearest and dear friends. He was confined to the house but a few days when the best medical aid learned that strangulation of the intestines would prove fatal in a few hours.

Elder John was born in Baileyville, Me., May 9, 1833, and came to the Community at Alfred, Sept. 14, 1838. At the age of 16 he commenced the keeping of a District school in the Society, and has followed that occupation more or less, to the present date. At the age of 20 years he was appointed an Elder in the Novitiate Order, and in Jan. 1872 he entered the Order of Elders in the Church family, and earned the endearing appellation of a father and a friend by all who came under his kindly ministration.

On the 19th of March 1884, at the death of our beloved Elder Otis Sawyer, he was appointed to the Order of Ministry and occupied that office at the time of his death.

The funeral was held on Monday the 17th inst, at 2 o'clock p. m., in the family dwelling of the Church. The services were under the direction of Br. Henry G. Green, and were very pleasantly and satisfactorily conducted. Br. Henry made an appropriate introduction to the Believers and to the many friends of Elder John who had come by invitation to attend the last, loving duties that could be given on such an occasion.

All the Brethren and Sisters of the Society were present, also Elder Joseph Holden, of Mt. Lebanon; Elder John Whiteley, of Shirley, Mass; Elder Henry C. Blinn, of East Canterbury; Elder William Dumont, Eldress Lizzie Noyes and Sr. Prudie Stickney, of Sabbathday Lake, Maine.

After the singing of the first hymn the twenty-third Psalm was read which produced a very pleasant impression. Following this a few remarks were made by Elder H. C. Blinn, after which several hymns were sung and remarks made by Elder Joseph Holden and the other visitors, and also by many of the Brethren and Sisters. Two or three articles, especially, written for the occasion were read very distinctly before the meeting, and kindly appreciated by all who were so fortunate as to be the privileged hearers.

These interesting services continued for about one and one half hours, when the assembly was dismissed, and all were invited to step into another building and see the dear Elder in his prettily arranged casket.

Most of those who attended the funeral service, accepted this invitation, and were deeply interested in the neatness and care that was exercised in its preparation. A near and dear friend of Elder John by the name of Goodall of Sanford, sent a variety of very choice flowers from his conservatory, and these were all tastefully arranged in and around the casket.

A writer in the "Daily Eastern Argus" makes this pleasant reference, "In the death of Elder Vance, the Society loses a member that makes a vacancy that can not be filled, and the entire Community mourn with us. His removal deprives Alfred of a townsman whom everybody loved and respected, and the state of a citizen who did everything in his power to promote the peace of the commonwealth."

East Canterbury, N. H.

REMARKS OF MOTHER LUCY WRIGHT. NO. 1.

WE find that when there is much hard labor to be performed, there is a liability to exercise less of the spirit of true thankfulness, as the mind appears to be absorbed largely in temporal duties. When we meet that which seems a cross, we may feel that there is less cause for thankfulness; but when we realize to what blessings we have been called, it is easy to feel thankful.

We should ever feel grateful that we have health and strength of body, to do our daily duty. When it comes the close of the week, or nearing the Sabbath, temporal duties should become secondary, giving only the needful attention that all things may be done well, thus preparing the mind for the worship of God. We are blest with the greatest privilege that can be bestowed upon the children of earth. We have a knowledge of the way of God, and how to obtain victory over a sinful nature.

We are called by the gospel to be simple and meek; to live in love and in union with the spirit of Christ, and lay aside all evil speaking and all unkindness, and learn to bless each other. Those who bless will be blest.

Those who harbor a party spirit, mar the house of God. They do harm to the Church of Christ. "A party or partial spirit is forever rejected by the gospel of Christ." The sense of man seems to be so absorbed in temporal things that there can be but little room or desire for the gifts of God. So long as the mind craves so much of the earth, it may be all right that we should be hurried and have as much, and even at times more than we find time to accomplish.

We can not feel that the true spirit of thankfulness is gained that should be, if there are any who would not thankfully lay down their natural lives rather than give up their precious faith in the gospel of Christ. This kind of spirit will cause us to labor for the good of each other and not find pleasure in another's faults, distresses and mistakes. We would rather possess a spirit of sympathy, desiring all to be restored in the spirit of meekness.

After a lengthy discourse on various matters that seemed to burden the spirit of Mother Lucy, she said, "Father Joseph often taught us that all who were gathered into this Order, were called to be exemplary in all things, temporal and spiritual. We are sometimes fearful this may be forgotten. We should do right, let others do as they may. The use they make of our example will not justify or condemn us.

Addressing the youth and children she said, "You must not expect to please yourselves with every fancy. You have a privilege to learn the way of God, and if you are obedient and retain your minds in their innocence, you will be far more beautiful than the loveliest flowers of the earth.

The number will always be small who will choose the narrow way, but there will always be enough to condemn the world. We had rather be with the few who are pure in heart, than with the great majority who are of the earth, earthy. Numbers are not the object in which to glory, but purity and holiness of heart. We do not feel a lack in numbers; but the great lack we realize is of gospel grace. We are only strong as God is with us.

The gospel is equal to the demand of this day: all will receive according to their labor and desire. Those who are faithful to take up their cross, will be glorious in their generation. Each one will receive according to his works, both good and evil. If it were not so we should have more reason to complain that the gospel is not just. If any one feels a lack, we know the cause is in himself, for the gospel is sure and true. If one half of those who are present are not faithful to their knowledge of the way of God this need not weaken our trust in the gospel.

Who can want to save the nature of the flesh, or even would desire to have it sanctified? "To be carnally minded is death." That which is unholy can not enter the kingdom of heaven. We desire that all seek for a baptism of divine truth, lest we become so absorbed in the things of this world that they spring up and choke the Word of God in our hearts and it becometh unfruitful.

(To be continued.)

He who advises or encourages young persons to use tobacco, whiskey, opium or beer is sowing to the wind, and will inevitably reap the whirl-wind.

O. C. Hampton.

CONTRITION often knocks at the door of the heart, but, like an undesired guest, receives no welcome.

L. S.

THE MANIFESTO.

APRIL, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
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TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
February.

	Thermometer.	Rain.	Snow.
1895.	20.18	0 in.	24 in.
1896.	24.69	2.75 "	25 "
Highest Temp. during this mo.	50	above 0	
Lowest	" "	" "	20 " "
Number of rainy days	" "	" "	2
" " snowy	" "	" "	12
" " clear	" "	" "	4
" " cloudy	" "	" "	11

C. G. Reed.

Center Family.

March, 1896.

SOME time has elapsed since we have offered the least contribution to the MANIFESTO, and now we have but a few items. While I write a furious storm is raging without, giving a reminder that March does not promise an early spring; we hope however for better weather when this month shall have passed.

I am much pleased with the last MANIFESTO; some of the articles are very interesting, not the least of which is the one by Sr. Aurelia G. Mace. Others are good but I was especially pleased with this as it gives voice to the testimony of Jesus the Christ and Ann the Christ. It is absolutely necessary for us as a people that we keep this testimony before the world and in our own homes, otherwise the spirit of the world will overshadow us. There is danger of our laying down the weapons of our warfare. "Let your light so shine, that others seeing your good works may glorify your Father which is in heaven."

Light is shining all over the civilized world, not only spiritual light but scientific and all that relates to man in the whole physical domain and we need to keep abreast of all truth whether natural or spiritual. Light is sown for the righteous, and joy for the upright in heart.

The redemption of man can be brought about by the cross of self-denial only; this will make us strong and powerful for good and whether there be few or many living as Jesus Christ and Mother Ann taught and lived, such will be a mighty power for good in the earth.

Timothy D. Rayson.

Shakers, N. Y.

North Family.

March, 1896.

"STORMY March has come at last."

Whether it will be a month that represents the character given it by the poet, time will tell; but the promise that was given of old of "seed-time and harvest," is true as the lengthening days announce approaching seed-time. February closed its record with a heavy rain flooding the ponds and creeks and covering the adjacent lowlands with water.

To all the lovers of flowers the beautifully illustrated catalogues of the seedsmen with their varied collections, furnish an abundant source from which to supply those wants and satisfy the taste for the beautiful that every normally developed

human being is endowed with, and of those who come to our table none exceed in their collections the publication of James Vick's Sons, Rochester, N. Y. How truly the poet illustrates the love for the beautiful in the following lines.

"And with child-like credulous affection
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land."

We think that the sick man had the best of the Deacon, and was justified in not accepting the offer for prayers, hope the testimony will go forth so strong against the filthy habit of tobacco using that it will become obsolete.

Hamilton DeGraw.

West Pittsfield, Mass.

March, 1896.

HARD colds, accompanied with long, tiresome coughs have been in market all winter and many have had occasion to regret unwise bargains made in that line, but winter has not always shown its gloomy side; just enough clouding to make the light spots brighter and give more pleasing contrast to the picture.

Three times the large double sleigh, headed by two wide awake horses, held in check by Br. Ira's skillful hands, has taken a company out to test the merits of the glistening, white snow.

Perhaps it is too late to talk about the holidays, but it is one of the bright spots in our memory. On Christmas evening, a brief Entertainment was given, followed by a magic lantern exhibition, and last, but not least, the famous tree presentation. This resembled a captive queen, as one and another of its pretty ornaments were bestowed on eager waiters until, left entirely destitute, its skeleton fingers shamed all partakers of so cruel a plot.

Some two weeks ago we enjoyed a day of social and mental profit, with our North family friends who visited us, after which we would place the time worn phrase,—

"To be continued next month."

Our family dwelling has been improved

by the addition of cypress wood doors at the main entrance and at the meeting room. So through the coming years we shall have no trouble in welcoming friends to our house and home, as they will swing easily on their new hinges.

From the busy hum of the saw and the appearance of the wood yard, we infer that a whole tribe of our mountain hermits have been taken from their homes and are rapidly being changed into forms of usefulness.

A few days of warm weather thawed the ice and snow, and then a severe cold blast froze its smooth surface until the yard is a path too smooth for mortal feet to tread. To look downward we see nothing but the dangers of the ice, but raise our eyes and we discern many forms of marvelous beauty. Every twig glistens with tiny jewels and each branch is encircled with diamonds, while the depending icicles look like silvery fringes in the sunlight. So it often is. If our eyes be continually fixed on the realities of life, we grow unconscious of the beauty around us. The thoughts become engrossed with care, while just above us, and beautifying all around are the jewels of mercy depending for our comfort and benefit.

Fidella Estabrook.

Shaker Station, Ct.

March, 1896.

"To be carnally minded is death, but to be spiritually minded is life and peace." If we keep our hearts pure, our aspirations holy, our thoughts mild and humble, our souls ever opened heavenward, we shall be enriched with the fruits of the Spirit, which are peace, joy and love. Let us breathe more of the pure air of heaven, and be strengthened by the sweet songs of peace the angels sing. Denying self makes peace.

Let us hope on though we meet with discouragement. We have the same God and heaven and truth; the same duties and the same helpers. Let us hope in God. Let us be courageous and noble-

minded; our own heart, and not other men's opinions of us form our true honor. Duty can not be neglected without harm to those who practice as well as to those who suffer the neglect.

"The Cathedrals of England were many years in building. Bristol Cathedral surpasses all others, 522 years having elapsed between its commencement in 1306, and its completion in 1888.

* * * * *

Time intelligently given to poultry will pay equally well with that given to any other kind of farm work, and where too many are not kept it may be done at such times as not to interfere with other important work. Outside of any pecuniary benefit it pays well in furnishing fresh eggs for the family.

Daniel Orcutt.

South Family.

March, 1896.

WE have experienced a remarkable winter, in that we have had some of the coldest and warmest weather known in any one winter. It will be a very hard season on new seeded land, for which the worst condition is this constant freezing and thawing; which is also bad for the sick. We note the absence of snow; the warm heavy rains we had lately caused the Connecticut to rise higher than in thirty years. We hear at times several song birds whose notes gladden our hearts at the sound of prospective spring. Experience has demonstrated that such a winter is often followed by a late spring. An Ornithologist informs us that some rare birds have been seen in this neighborhood lately;—notably, two Lapland longspurs or Greenland Nightingales, a bird which breeds near the shores of the Arctic ocean and sings on the wing. These birds were seen in February; Savannah, and tree sparrows, Red-winged blackbird, Snow Bunting, Red-poll Downy wood-pecker, Brown creeper, White bellied nuthatch, Red-tailed and rough-legged hawks, Merganser, Chickadee, and Butcher birds. Now a very interesting question

presents itself to the bird lovers, namely, Will the Bluebirds return in strong force this spring? Last winter thousands were destroyed by the unusually severe winter in the south. We would ever be thankful for the blessings we enjoy.

Maria Witham.

Harvard, Mass.

March, 1896.

THE wheels of time have whirled us along through zero's cold, blinding storms till we now have the "windy month" attended by all its disagreeableness; yet Nature is not only grand, but beautiful in all her moods. With what interest we watch the snowflakes descend; how varied their crystal forms.

When meteoric conditions fluctuate between rain and freezing, and both try for the ascendancy, then every tree and shrub is encased in glittering armor that when the sun's rays fall upon them they sparkle as though hung with diamonds. Winter and spring are now contestants, each striving for the ascendancy.

Our wood is nearly housed and preparations are being made to secure some of the sweets from our beautiful maples.

Br. Ezra Newton, our centenarian is very feeble in health and may not remain with us much longer.

Occasionally an inquirer calls for a few days and then goes his way. We hold ourselves in readiness for whatever God has in store for us.

Marcia M. Bullard.

Narcoossa, Fla.

March, 1896.

WE have been much strengthened by the presence of Elder Joseph and Elder Isaac for three weeks past. During their sojourn Elder Joseph broke up the first four acres at our central station on the lakes, and worked with us three or four days clearing the high and dry hammock on the lake which includes about twelve acres. We tore up trees, and roots, and

plied for the fire, over a surface of about three acres. Elder Isaac returned to help us and drove our mules the last day we were blest with their able help.

Our garden filled with all northern productions is in thriving condition, collards, raddishes and lettuce for the table, and sometime before this meets your eye we shall have new potatoes and string-beans. We have a beautiful green pasture of rye for our cows. Our 130 peach trees planted Dec. 24, have made six inches growth and look healthy. The 1065 pine-apples as a whole look wholesome, but are partly quiescent in cool weather. Our tomatoes have been, and are yet to be; the winter crop is past.

Corn and melons planted since the Brethren's sojourn with us are putting forth briskly since we were blest with about an inch of rain, Friday the 27th ult.

Meadow-larks take the whole if they can get it. We are in better hope and experience from this winter's work. I think it is as good a country and land, as lies upon the globe, when we learn to adapt ourselves to it. Everything raised in the north can be raised here in the winter, and melons, peaches and oranges will produce without fail. The cross, the cross is just as hard to bear to those who do not want it here as in a more northern climate, but the yoke of Christ is easy and his burden light everywhere.

Henry Hollister.

Sabbathday Lake, Me.

March, 1896.

WHILE we are aware that the time draws near for Home Notes, we can think of nothing but the happenings of the past week, and these every newspaper in New England has described, therefore all there is left for us to tell is,—“The rains descended and the floods came and the winds blew,” and beat upon our home and it fell not for it was founded upon a rock.

During the eight days of fearful storm we were saved from disaster,—held, as it were, in the hollow of God's hand. In-

deed, we feel grateful for his Omnipotent power that so kindly shielded us through danger.

Who was not glad to see the brave “Toil On” which the Feb. MANIFESTO announced to its readers? Your efforts are appreciated, beloved Editor, and we in the east, have all concluded to “Toil On” with you, thanking God that the Believers are still able to publish our paper.

Our aged Sister, Mary Jane Jones has happily passed to Spirit life. She had been feeble for a long time and one morning when we little thought of death, took her departure.

The fear of death she did not know,
The grave had lost its sting!
Triumphant now, o'er all below,
With the redeemed she'll sing.

Ada S. Cummings.

[All of our readers will be interested to hear from the dear friends in Florida, who are zealously engaged in that land of flowers in building a religious home. Ed.]

NARCOOSSA, FLA. MAR. 1896.

DEAR SISTER A—:—You are welcome to our home and hearts. How good of you to come and see us in spirit. I hope you may not forget to come often. Now we will step out on the veranda and have a little chat. What do we see? Six large banana trees throwing out their great leaves, four feet long and twenty-one inches wide. From these we may expect a crop the coming year.

The lawn is covered with Bermuda grass. Our flower garden has a sparse sprinkling of verbenas, pinks, lilies and roses, and all these are in bloom. At our right are two strawberry beds, in bearing, and a small patch of sweet potatoes. Just south of this is a pine grove. It is sown to rye and is now beautifully green. Our two milch cows enjoy feeding there some hours, daily.

You will observe our pineapple orchard contains not less than 1000 plants. We anticipate a crop some time next year. All our Florida friends who have visited the place say that “the old growers can't

beat it." By this we feel quite encouraged. We have a small section for sugarcane, one for cabbages, one for raspberries, and one hundred banana trees in good condition, some may bear fruit next year, others the year following.

Here is a field of Irish potatoes in bloom and by and by we expect a supply of Florida grown Irish potatoes. A section is devoted to the growing of Cassava. It is up and looks well. It is very much like the white yam so largely raised in the West Indies. - It is considered good for table use.

Our peach orchard contains 130 trees. Less than one year since, this ground was covered with a grove of tall pines. These have been cut down and their roots taken from the ground.

Our garden has a variety of vegetables, and we are now having a supply of radishes, lettuce, greens, etc.

We will now pass into the house. The dining-room occupies a central position. The sleeping apartments are on the west side and a sitting room on the east. Our room for cooking is so arranged that we do not have the heat and smoke in the dwelling.

We have a well and a pump attached, also a good water tank. As we have no cellar, our milk and various other things share the cool breeze. Our yard is covered largely with Bermuda grass. In the flower beds we have gladiolas, tulips, hyacinths, lantanas and hybiscus. Some of these are in full bloom. We have also in another section orange, plum and persimmon trees, twenty-five of each variety.

We have a new barn with sheds attached, also a yard for the hens, and all about these are groves of pine.

We are anticipating a permanent residence at a future date, some two and one half miles distant from our present home, on the shore of Alligator Lake. It is a beautiful place.

Lovingly Your Sister

M. L. REYNOLDS.

Who loveth most is nearest kin to God?

In Memory of Elder

JOHN B. VANCE.

By Eva M. Libbey.

Lo, an angelic reaper,—
Hath borne from earth away,—
The spirit of our father,
To dwell in endless day;
Where hosts of shining angels
Await with outstretched hands,
To welcome our dear Elder
To that bright and happy land.

His life was one of blessing
While journeying here below;
He was loving and forgiving,—
And did to each one, show
A spirit of true patience,
Of charity and love;
He was blessed with holy wisdom
That cometh from above.

He gave his life for others,
Nor did one moment spare
For selfish ease or pleasure,
But every thought and care
Was for his gospel kindred,
That they might safely be
Guided through all dangers,
On life's tempestuous sea.

A life of self-denial
He taught from day to day,
And on from simple childhood
He walked the narrow way.
O may his pure example
Be our guide while dwelling here,
As the upward path we travel
May we feel his presence near.

And now beloved father,
Thy blessing o'er us spread
As a mantle of protection,
And as our daily bread.
Farewell, we all shall miss you,
Grief and sorrow fills each heart;
May we meet again in heaven
Never more from peace to part.

Alfred, Me.

God measures souls by their capacity for entertaining his best angel, love.—*Ella Wheeler Wilcox.*

Sanitary.

"No one will deny that eating animal flesh stimulates the passions, and gives vigor to that kind of life which finds gratification in sensual indulgence, and in asserting the power of brute force.—*H. A. Bradbury in World's Advance Thought.*

SPINAL DIFFICULTIES.

Few things are more common among the young of modern times. Dr. Warren of Boston thinks about one half the young women, whom he called "well educated," but he should have said fashionably educated, are affected with some degree of distortion of the spine.

Their minds are filled with learned lore as a bottle is filled with liquid. The deformity is not wholly unknown even among boys. Those who have round shoulders, frequently have crooked spines.—*Dr. Alcott.*

PURE AIR AND HEARTY FOODS.

Those attacked with and suffering from acute diseases should be allowed little or no food. Tanner fasted forty days. A thousand die of gluttony to every one of starvation. Feed the fevers of the young with water only. But not so with consumption or any of the wasting diseases. These require pure, dry air, and hearty nourishing, yet easily digested foods. The breathing of pure air remarks Oswald:—"The breathing of pure, cold air may come to be a luxury, like the drinking of pure, cold spring water. 'I might as well try to sleep in a sack,' said my little boy in the stifling atmosphere of a Pullman sleeper, 'let's tell the crazy nigger we can't live without air, and go back to a car where we can open a window.'"

Lung curing fat and grease need, indeed, not be derived from slaughtered animals, and a Hindoo consumptive would probably as soon lie down and die as to try the plan of an emaciated young lady whom I once saw drink two pints of ox-

blood at a Cincinnati slaughter-house. She assured me that the ghastly specific had snatched her from the brink of the grave, but good cream, rich milk, fresh butter or olive oil would have served her purpose as well, if not better.

Drinking the blood of slaughtered animals is a barbarous, beastly business. There is already enough of the animal in the human.—*Selected.*

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[Contributed by A. G. Hollister.]

A WATCH IN THE NIGHT.

OPPRESSED by something in my troubled sleep I, with a moan, awoke in deep despair; Was it some daytime duty left undone, Or was it some forgotten kiss or prayer?]

Something it was that made my pillow hard, Something my heart around or soul within; I rose and looked across a night as dark, Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned, I knew it as the lamp of my fierce foe; I leaned far out—he could not help but hear—"Friend, I forgive thee every hurt and blow!"

Down on my knees I fell and prayed for him Who wrong had done me many times and oft; And as a star shone through a rifted cloud, I sought my couch and found the pillow soft! —*Independent.*

Deaths.

Lucinda Brooks, at Enfield Conn. Jan. 10, 1896. Age 58 years and 9 mo.

Mary Jane Jones, at Sabbathday Lake, Me. Jan. 21, 1896. Age 84 years, 7 mo. and 20 days.

Sr. Mary has been a faithful, tolling Sister. A. G. M.

Elder John B. Vance, at Alfred, Maine. March 13, 1896. Age 62 years, 10 mo. and 4 days.

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pany any one on a visit to the Moon, to its mountains, its rivers, its lakes and then introduce you to the good people who reside there.

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THE JOURNAL OF HYGIEIO-THERAPY. February. Contents. The Science of Life; Nerve Harmony; Songs; Tobacco; New Testimonies against Drugs; Medical Science; Wm. Tebb (portrait); The Antitoxin Remedy; An Appeal for money; Phenology, etc., etc.

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